

his mother's womb was being carried, whom they placed every day at the gate of the temple called Beautiful, to ask alms of those who were going into the temple; who, seeing Peter and John about to enter into the temple, asked to receive alms. And Peter, looking steadfastly upon him with John, said, Look on us. And he gave heed to them, expecting to receive something from them. But Peter said, Silver and gold I have not; but what I have, that give I to thee: In the name of Jesus Christ the Nazarene rise up and walk. And having taken hold of him [by] the right hand he raised him up, and immediately his feet and ankle bones were made strong. And leaping up he stood and walked, and entered with them into the temple, walking and leaping, and praising God. And all the people saw him walking and praising God; and they recognised him, that it was he who sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at what had happened to him. And as he held Peter and John, all the people ran together to them in the portico which is called Solomon's, greatly wondering. And Peter, seeing it, answered the people, Men of Israel, why are ye astonished at this? or why do ye gaze on us as if we had by our own power or pious made him to walk? The God

of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he had judged that he should be let go. But ye denied the holy and righteous one, and asked that a man [that was] a murderer should be granted to you; but the originator of life ye slew, whom God raised from among [the] dead, whereof we are witnesses. And, by faith in his name, his name has made this [man] strong whom ye behold and know; and the faith which is by him has given him this complete soundness in the presence of you all. And now, brethren, I know that ye did it in ignorance, as did your rulers; but God has thus fulfilled what he had announced beforehand by the mouth of all the prophets, that his Christ should suffer. Repent therefore and be converted for the blotting out of your sins, so that times of refreshing may come from [the] presence of the Lord, and he may send Jesus Christ, who was foreordained for you, whom heaven indeed must receive till [the] times of [the] restoring of all things, of which God has spoken by the mouth of his holy prophets since time began. Moses indeed said, A prophet shall [the] Lord your God raise up to you out of your brethren like me; him shall ye hear in everything whatsoever he shall say

to you. And it shall be that whosoever soul shall not hear that prophet shall be destroyed from among the people. And indeed all the prophets from Samuel and those in succession after [him], as many as have spoken, have announced also these days. Ye are the sons of the prophets and of the covenant which God appointed to our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed. To you first God, having raised up his servant, has sent him, blessing you in turning each one [of you] from your iniquities.

IV. And as they were speaking to the people, the priests and captains of the temple, and the Sadducees came upon them, being distressed on account of their teaching the people and preaching by Jesus the resurrection from among [the] dead; and they laid hands on them, and put them in ward till the morning; for it was already evening.

But many of those who had heard the word believed, and the number of the men had become [about] five thousand.

And it came to pass on the morrow that their rulers and elders and scribes were gathered together at Jerusalem, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of [the] high priestly family; and having placed them in the midst they inquired, In what power or in what name have ye done this? Then Peter, filled with [the] Holy Spirit, said to them, Rulers of the people and elders [of Israel], ye

if we this day are called upon to answer as to the good deed [done] to the infirm man, how is it? has been healed. Is it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom ye have crucified, whom God has raised from among [the] dead, by him this [man] stands here before you sound [in body]. He is the stone which has been set as corner by you the builders, which is become the corner stone. And salvation is in none other, for neither is there another name under heaven which is given among men by which we must be saved.

But seeing the boldness of Peter and John, and perceiving that they were unlettered and untrained men, they wondered; and they recognised them that they were with Jesus. And beholding the man who had been healed standing with them, they had nothing to reply; but having commanded them to go out of the council they conferred with one another, saying, What shall we do to these men? for that indeed an evident sign has come to pass through them, which is manifest to all that inhabit Jerusalem; and we cannot deny it. But that it be not further spread among the people, let us threaten them severely so that they speak no more in this name. And having called them, they charged [them] not to speak at all nor teach in the name of Jesus. But Peter and John answering said to them, If it be righteous before God to listen to you rather than to God, judge ye; for

such as should be heard. And Peter said, 'New Power' and John went up also the temple. The text follows E 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as for us we cannot refrain* from speaking of the things which we have seen and heard. But they, hearing further threatened them, let them go, finding no way how they might punish them, on account of the people because all glorified God for what had taken place; for the man on whom this sign of healing had taken place was above forty years old.

And having been let go, they came to their own company, and reported all that the chief priests and elders had said to them. And they, having heard [10], stood up [their] voice with one accord to God, and said, Lord, thou art the God who made the heaven and the earth and the sea, and all that is in them; who hast said by the mouth of thy servant David,¹ Why have [the] nations raged² lightly and [the] people meditated vain things? The kings of the earth were there, and the rulers were gathered together against thee and against thy Christ. For in truth against thy holy servant Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with [the] nations, and people of Israel, have been gathered together in this city* to do whatever thy hand and thy counsel had determined before should come to pass. And now, Lord, look upon their threatenings, and give to thy bondmen with all boldness to speak thy word, in that thou stretchest out thy hand to heal, and that signs and wonders take place through the name of thy holy servant Jesus.

And when they had prayed, the place in which they were assembled shook, and they were all filled with the Holy Spirit, and spoke the word of God with boldness.

And the heart and soul of the multitude of those that had believed were one, and not one said that anything of what he possessed was his own, but all things were common to them; and with great power did the apostles give witness of the resurrection of the Lord Jesus,³ and great grace was upon them all. For neither was there any one to want among them; for as many as were owners of lands or houses, selling them, brought the price of what was sold and laid it at the feet of the apostles; and distribution was made to each according as any one might have need.

And Joseph,* who had been surnamed Barnabas, by the apostles (which is, being interpreted, Son of consolation), a Levite, Cyprian by birth, being possessor of land, having sold [it], brought the money and laid it at the feet of the apostles.

V. But a certain man, Ananias by name, with Sapphira his wife, sold a possession, and put aside for himself part of the price, [his] wife also being privy to it; and having brought a certain part, laid it at the feet of the apostles. But Peter said, Ananias, why has Satan filled thy heart that thou shouldst lie to the Holy Spirit, and put aside for thyself a part of the price of the estate? While it remained did it not remain

to thee? and sold, was [it not] in thine own power? Why is it that thou hast purposed this thing in thine heart? Thou hast not lied to men, but to God.

And Ananias, hearing these words, fell down and expired. And great fear came upon all who heard [it]. And the young men, rising up, swathed him up for burial, and having carried him out, buried him.

And it came to pass about three hours afterwards, that his wife, not knowing what had happened, came in. And Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for so much.

And Peter said to her, Why [is it] that ye have agreed together to tempt the spirit of [the] Lord? Lo, the feet of those that have buried thy husband [are] at the door, and they shall carry thee out. And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband.

And great fear came upon all the assembly, and upon all who heard these things. And by the hands of the apostles were many signs and wonders done among the people; and they were all with one accord in Solomon's porch, but of the rest durst no man join them, but the people increased there; and believers were more than ever added to the Lord, men and women; so that they brought out the sick into the streets and laid them on beds and couches, that at least the shadow of Peter, when he came, might overshadow some one of them.

And the multitude also of the males round about came together to Jerusalem, bringing sick persons and persons beset by unclean spirits, who were all healed.

And the high priest rising up, and all they that were with him, which is the sect of the Sadducees, were filled with wrath, and laid hands on the apostles and put them in the public prison. But an angel of [the] Lord during the night opened the doors of the prison, and leading them out, said, Go ye and stand and speak in the temple to the people all the words of this life. And when they heard it, they entered very early into the temple and taught. And when the high priest was come, and they that were with him, they called together the council and all the eldership of the sons of Israel, and sent out to the prison to have them brought. And when the officers came, they did not find them in the prison; and returned and reported saying, We found the prison shut with all security, and the keepers standing at the doors; but when we had opened [them], within we found no one. And when they heard these words, both the priest and the captain of the temple and the chief priests were in perplexity as to them, what this would come to. And some one coming reported to them, Lo, the men whom ye put in the prison are in the temple, standing and teaching the people. Then the captain, having gone with the officers, brought them not with violence, for they feared the people, lest they should

* Literally "restrain ourselves."

* Literally, "the assembly," i.e. of a church (and council); i.e. some learned men were gathered" as in Luke 4 and 2 Peter 1, 5.

* Or, "these are God's" disciples. Barnabas was an Ar. name, with a D. An. meaning, "son of comfort." There is much doubt, however, as to whether D. An. is here meant, as in Acts 11, 23.

* Literally, "the D. An. with P. 1, 2." The meaning is, "according to the D. An. and P. 1, 2, the resurrection is denied." "Our Father" is added in "David," and the words "in the Holy Spirit." One reads, "in the Holy Spirit," while in the "Holy Spirit" (Barnabas). Our records of the apostles. There is

added "from which" as in Luke 24 and 1 Cor. 15, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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* T. B. adds "these things" with R P 12 13; W A B D An. Marginal.

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²¹ he stood.¹ And they bring them and set them in the counsel. And the high priest asked them, saying, ²² We strictly enjoined you² not to teach in this name; and lo, ye have filled Jerusalem with your doctrine, and purpose to bring upon us the blood of this man. But Peter answering, and the apostles, said, God must be obeyed rather than man. The God of our fathers has raised up Jesus, whom ye have slain, having hanged on a cross.³ Him⁴ has God exalted by his right hand at leader and saviour, to give repentance to Israel and remission of sins. And we are [his⁵] witnesses of these things, and the Holy Spirit, also, which God has given to them that obey him. But they, when they heard [these things], were cut to the heart, and took counsel to kill them. But a certain [man],⁶ a Pharise, named Gamaliel, a teacher of the law, held in honour of all the people, rose up in the council, and commanded to put the men⁷ out for a short while, and said to them, Men of Israel, take heed to yourselves as regards these men; what ye are going to do; for before these days Theudas came up, alleging himself to be somebody, to whom a number of men, about four hundred, were joined; who was slain, and all as many as obeyed him, were dispersed,⁸ and came to nothing. After him rose Judas the Galilean in the days

of the census, and drew away [a number of⁹] people after him; and he perished, and all as many as obeyed him, were scattered abroad.¹⁰ And now I say to you, Withdraw from these men and let them alone, for if this counsel or this work have its origin from men, it will be destroyed; but if it be from God, ye will not be able to put them¹¹ down, lest ye be found also fighters against God. And they listened to his advice; and having called the apostles, they beat them, and enjoined them not to speak in the name of Jesus, and dismissed them. They therefore went their way [the] presence of the council, rejoicing that they were counted worthy to be dishonoured for the¹² name. And every day, in the temple and in the houses, they ceased not teaching and announcing the glad tidings that Jesus [was] the Christ.¹³

VI. But in those days, the disciples multiplying in number, there arose a murmuring of the Hellenists against the Hebrews, because their widows were overlooked in the daily ministration. And the twelve, having called the multitude of the disciples to [them], said, It is not right¹⁴ that we, leaving the word of God, should serve tables. Look out therefore, brethren, from among yourselves seven men, well reported of, full of [the] [Holy¹⁵] Spirit and wisdom, whom we will establish¹⁶ over this

¹⁷ business; but we will give ourselves up to prayer and the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and [the] Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles; and, having prayed, they laid their hands on them. And the word of God increased, and the number of the disciples in Jerusalem was very greatly multiplied, and a great crowd of the priests obeyed the faith.

¹⁸ And Stephen, full of grace¹⁸ and power, wrought wonders and great signs¹⁹ among the people.

¹⁹ And there arose up certain of those of the synagogue called of freedom,²⁰ and of Cyrenians, and of Alexandrians, and of those of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the Spirit with²¹ which he spoke. Then they suborned men, saying We have heard him speaking blasphemous words against Moses and God. And they ceased the people, and the elders, and the scribes. And coming upon [him] they seized him and brought [him] to the council. And they set false witnesses, saying This man does not cease speaking²² words against the²³ holy place and the law;

²⁴ for we have heard him saying, This Jesus the Nazarene shall destroy this place, and change the customs which Moses taught us. And all who sat in the council, looking fixedly on him, saw his face as [the] face of an angel.²⁵

²⁶ And he said, Brethren, I am a Jew, and have been such as ye are; I was brought up in the midst of this city, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things; and I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things.

²⁷ And I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things. And I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things.

²⁸ And I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things. And I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things.

VII. And the high priest said, Are these things then²⁹ so? And he said, Brethren and fathers, hearken. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Charran,³⁰ and said to him, Go out of thy land and out of thy kindred, and come into the³¹ land which I will show thee. Then going out of the land of the Chaldeans he dwelt in Charran, and thence, after his father died, he removed him into this land in which ye now dwell. And he did not give him an inheritance in it, not even what his foot would stand on; and promised to give it to him for a possession, and to his seed after him, when he had no child. And God spoke thus: His seed shall be a sojourner in a strange land, and they shall enslave them³² and will entreat [them] four hundred years;³³ and the nation to which they shall be in bondage will I judge, said God; and thou shalt come forth and serve me in this place. And he gave to him [the] covenant of circumcision; and thus he began Isaac and circumcised him the eighth day; and Isaac Jacob, and Jacob the twelve patriarchs. And the patriarchs, envying Joseph, sold him away into Egypt.³⁴ And God was with him, and delivered him out of all his tribulations, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, and he appointed him chief over Egypt and all his houses. But a famine came upon all the land of Egypt and Charran, and great distress, and our fathers found no food.

³⁵ And he said, Brethren, I am a Jew, and have been such as ye are; I was brought up in the midst of this city, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things; and I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things.

³⁶ And I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things. And I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things.

³⁷ And I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things. And I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things.

³⁸ And I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things. And I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things.

³⁹ And I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things. And I have been such as ye are, and have been brought up in the law of this city, and have loved the law of my fathers, and have served the Lord with all my heart and mind and strength, and have been blameless before men in all these things.

¹ T. B. reads "he stood up"; G. adds, "he stood up"; M. B. P. 13 B. 17. with "he stood up".
² "We strictly enjoined you"; T. B. "We strictly enjoined you"; M. B. P. 13 B. 17. with "We strictly enjoined you".
³ "Him"; T. B. "Him"; M. B. P. 13 B. 17. with "Him".
⁴ "Him"; T. B. "Him"; M. B. P. 13 B. 17. with "Him".
⁵ "Him"; T. B. "Him"; M. B. P. 13 B. 17. with "Him".
⁶ "A certain [man]"; T. B. "A certain [man]"; M. B. P. 13 B. 17. with "A certain [man]".
⁷ "The men"; T. B. "The men"; M. B. P. 13 B. 17. with "The men".
⁸ "And they were dispersed"; T. B. "And they were dispersed"; M. B. P. 13 B. 17. with "And they were dispersed".
⁹ "A number of"; T. B. "A number of"; M. B. P. 13 B. 17. with "A number of".
¹⁰ "And he perished"; T. B. "And he perished"; M. B. P. 13 B. 17. with "And he perished".
¹¹ "Them"; T. B. "Them"; M. B. P. 13 B. 17. with "Them".
¹² "The"; T. B. "The"; M. B. P. 13 B. 17. with "The".
¹³ "The Christ"; T. B. "The Christ"; M. B. P. 13 B. 17. with "The Christ".
¹⁴ "It is not right"; T. B. "It is not right"; M. B. P. 13 B. 17. with "It is not right".
¹⁵ "The Holy Spirit"; T. B. "The Holy Spirit"; M. B. P. 13 B. 17. with "The Holy Spirit".
¹⁶ "We will establish"; T. B. "We will establish"; M. B. P. 13 B. 17. with "We will establish".
¹⁷ "Business"; T. B. "Business"; M. B. P. 13 B. 17. with "Business".
¹⁸ "Grace"; T. B. "Grace"; M. B. P. 13 B. 17. with "Grace".
¹⁹ "Signs"; T. B. "Signs"; M. B. P. 13 B. 17. with "Signs".
²⁰ "Of freedom"; T. B. "Of freedom"; M. B. P. 13 B. 17. with "Of freedom".
²¹ "With"; T. B. "With"; M. B. P. 13 B. 17. with "With".
²² "He"; T. B. "He"; M. B. P. 13 B. 17. with "He".
²³ "The"; T. B. "The"; M. B. P. 13 B. 17. with "The".
²⁴ "For"; T. B. "For"; M. B. P. 13 B. 17. with "For".
²⁵ "An angel"; T. B. "An angel"; M. B. P. 13 B. 17. with "An angel".
²⁶ "I am a Jew"; T. B. "I am a Jew"; M. B. P. 13 B. 17. with "I am a Jew".
²⁷ "I was brought up"; T. B. "I was brought up"; M. B. P. 13 B. 17. with "I was brought up".
²⁸ "I have loved the law"; T. B. "I have loved the law"; M. B. P. 13 B. 17. with "I have loved the law".
²⁹ "Are these things then"; T. B. "Are these things then"; M. B. P. 13 B. 17. with "Are these things then".
³⁰ "Mesopotamia"; T. B. "Mesopotamia"; M. B. P. 13 B. 17. with "Mesopotamia".
³¹ "The land"; T. B. "The land"; M. B. P. 13 B. 17. with "The land".
³² "Them"; T. B. "Them"; M. B. P. 13 B. 17. with "Them".
³³ "Four hundred years"; T. B. "Four hundred years"; M. B. P. 13 B. 17. with "Four hundred years".
³⁴ "Egypt"; T. B. "Egypt"; M. B. P. 13 B. 17. with "Egypt".
³⁵ "I am a Jew"; T. B. "I am a Jew"; M. B. P. 13 B. 17. with "I am a Jew".
³⁶ "I was brought up"; T. B. "I was brought up"; M. B. P. 13 B. 17. with "I was brought up".
³⁷ "I have loved the law"; T. B. "I have loved the law"; M. B. P. 13 B. 17. with "I have loved the law".
³⁸ "Are these things then"; T. B. "Are these things then"; M. B. P. 13 B. 17. with "Are these things then".
³⁹ "Mesopotamia"; T. B. "Mesopotamia"; M. B. P. 13 B. 17. with "Mesopotamia".

¹⁰ But Jacob, having heard of these things, sent out our fathers first; and the second time Joseph was made known to his brethren, and the family of Joseph became known to Pharaoh. And Joseph sent and called down to him his father Jacob and all his kindred, seventy-five souls. And Jacob went down into Egypt and died; he and our fathers, and were carried over to Sycamore and placed in the sepulchre which Abraham bought for a sum of money of the sons of Hamor the (father) of Sycamore. But at the time of promise drew near which God had promised^a to Abraham, the people increased and multiplied in Egypt, until another king over Egypt arose who did not know Joseph. He dealt subtly with our race, and evil entreated the fathers, making out their names that they might not live. In which time Moses was born, and was exceedingly^b lovely, who was nourished three months in the house of his father. And when he was cast out, the daughter of Pharaoh took him up and brought him up for herself (to be) for a son. And Moses was instructed in all (the) wisdom of the Egyptians, and he was mighty in his words and deeds. And when a period of forty years was fulfilled to him, it came into his heart to look upon his brethren, the sons of Israel:

²⁴ and seeing a certain man wounded, he defended (him), and avenged him that was being oppressed, saving the Egyptians. For he thought that his brethren would understand that God by his hand was giving them deliverance. But they understood not. And on the morrow he showed himself to them as they were contending, and separated them to peace, saying, Ye are brethren; why do ye wrong one another? But he that was wounding his neighbour thrust him away, saying, Who established thee ruler and judge over us? Didst thou wish to kill us as thou didst the Egyptian yesterday? And Moses said at this saying, and because a response in the hand of Mallum, where he kept two sons. And when forty years were fulfilled, an angel^c appeared to him in the wilderness of Themed, in a flame of fire of a bush. And Moses seeing it wondered at the vision; and as he went up to consider it, there was a voice of (the) Lord, I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not answer (it). And the Lord said to him, Loose the sandal of thy foot, for the place on which thou standest is holy ground. I have surely seen the affliction of my people which is in Egypt, and I have heard their groan, and have come down to take

them out of Egypt. And now, come, I will send thee to Egypt. The Moses, whom they refused, saying, Who made thee ruler and judge? him did God send as his ruler and deliverer with the hand of the angel who appeared to him in the bush. He led them out, having wrought wonders and signs on the land of Egypt, and on the Red sea, and in the wilderness forty years. That is the Moses who said to the sons of Israel, A prophet said, God will set you out of your bondage this or (then) shall ye hear? This is he who was in the assembly in the wilderness, with the angel who spoke to him in the burning bush, and with our fathers; who rescued living souls to give us; in whom our fathers would not be subject, but threw (him) down from them, and in their hearts turned back to Egypt, saying to Aaron, Make us gods who shall go before us; for this Moses, who brought us out of the land of Egypt, we have not seen what has happened to him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. But God turned and delivered them up to serve the lord of heaven; as it is written in (the) book of the prophets, Have ye offered me victims and sacrifices forty years in the wilderness? (I know of Israel.) Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, the figures

which ye made to do homage to them; and I will transport you beyond Babylon. Our fathers (and the rest of the testimony^d in the wilderness, as he that spoke to Moses encouraged to make it according to the word which he had seen, which also our fathers, receiving from their predecessors, brought in with Zeal, when they entered into possession of (the land of) the ancients, whom God drove out from (the) face of our fathers until the days of David; who found favour before God, and asked to find a tabernacle for the God of Jacob; but Solomon built him a house. But the Most High dwelleth not in (houses) made with hands; as says the prophet, The heaven is my throne and the earth the footstool of my feet: what house will ye build me? saith (the) Lord, or where is the place of my rest? has not my hand made all these things? O foolish and uncomprehending hearts and ears, ye do always resist the Holy Spirit; as soon as fathers, ye also. Which of the prophets have not your fathers persecuted? and they have slain those who announced beforehand concerning the coming of the Just One, of whom ye have now become deliverers by, and murderers? who have reserved the law as circumcised by (the) ministry of angels, and have not kept (it).

²⁵ And hearing these things they were cut to the heart, and gnashed their teeth against him. One being

^a T. B. has 'his' with D P L M. ^b T. B. reads 'very', with H P L M. ^c D. S. reads 'angel', with H P L M. ^d D. S. reads 'the' with H P L M. ^e D. S. reads 'the' with H P L M. ^f D. S. reads 'the' with H P L M. ^g D. S. reads 'the' with H P L M. ^h D. S. reads 'the' with H P L M. ⁱ D. S. reads 'the' with H P L M. ^j D. S. reads 'the' with H P L M. ^k D. S. reads 'the' with H P L M. ^l D. S. reads 'the' with H P L M. ^m D. S. reads 'the' with H P L M. ⁿ D. S. reads 'the' with H P L M. ^o D. S. reads 'the' with H P L M. ^p D. S. reads 'the' with H P L M. ^q D. S. reads 'the' with H P L M. ^r D. S. reads 'the' with H P L M. ^s D. S. reads 'the' with H P L M. ^t D. S. reads 'the' with H P L M. ^u D. S. reads 'the' with H P L M. ^v D. S. reads 'the' with H P L M. ^w D. S. reads 'the' with H P L M. ^x D. S. reads 'the' with H P L M. ^y D. S. reads 'the' with H P L M. ^z D. S. reads 'the' with H P L M. ^{aa} D. S. reads 'the' with H P L M. ^{ab} D. S. reads 'the' with H P L M. ^{ac} D. 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full of the Holy Spirit, having fixed his eyes on heaven, he saw (the glory of God, and Jesus standing at the right hand of God, and said, I, I behold the heavens opened, and the Son of man standing at the right hand of God. And they cried out with a loud voice, and held their ears, and looked upon him with one accord; and having cast him out of the city, they closed (him). And the witnesses laid aside their clothes at the feet of a young man called Saul. And they named Stephen, saying, Lord Jesus, receive my spirit. And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep. (VII.) And Saul was consenting to his being killed.

And on that day there arose a great persecution against the assembly which was in Jerusalem, and all were scattered into the coasts of Judea and Samaria except the apostles. And some men (named) Stephen and made great signs and wonders there. But Saul raised up the assembly, seeking men the houses one after another, and dragging off both men and women delivered them up to prison.

These then that had been scattered went through (the countries), announcing the glad tidings of the word. And Philip, going down to a city of Samaria, preached the Christ to them; and the crowds with one accord gave heed to the things spoken by Philip, when they heard (him) and saw the signs which he wrought. For these many who had doubted

spirits they went out, crying with a loud voice; and many that were possessed and lame were healed. And there was great joy in that city.

But a certain man, by name Simon, had been before in the city, whose magic arts, and simulating the nation of Samaria, saying that himself was some great one. To whom they had all given heed, from small to great, saying, This is the power of God which is called great. And they gave heed to him, because that for a long time he had deceived them by his magic arts. But when they believed Philip announcing the glad tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed; and, having been baptized, continued constantly with Philip; and, beholding the signs and great works of power which he did, was astonished. And the apostles who were in Jerusalem, hearing that Samaria had received the word of God, sent to them Peter and John: who, having come down, prayed for them that they might receive (the) Holy Spirit: for he was not yet fallen upon any of them, only they were baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received (the) Holy Spirit.

But Simon, having seen that by the laying on of the hands of the apostles the (Holy) Spirit was given, offered them money, saying, Give to me also this power, so that on whomsoever I may lay hands he may receive (the) Holy Spirit. And Peter

said to him, Thy money go with thee to destruction, because thou hast thought that the gift of God can be obtained by money. Thou hast neither part nor lot in this matter, for thy heart is not upright before God. Repent therefore of this thy wickedness, and supplicate the Lord, if indeed the thought of thy heart may be forgiven thee; for I see that to be in the gall of bitterness, and

heart of unbelief. And Simon answering said, Supplicate ye for me to the Lord, so that nothing may come upon me of the things of which ye have spoken.

They therefore, having testified and spoken the word of the Lord, returned to Jerusalem, and announced the glad tidings to many villages of the Samaritans.

But (the) angel of (the) Lord spoke to Philip, saying, Rise up and go southward on the way which goes down from Jerusalem to Gaza: the same is desert. And he rose up and went. And lo, an Ethiopian, a eunuch, a man in power under Candace queen of the Ethiopians, who was over all her treasure, who had come to worship at Jerusalem, was returning and sitting in his chariot: and he was reading the prophet Isaiah. And the Spirit said to Philip, Approach and join this chariot. And Philip, running up, stood over him, and began to read the prophet Isaiah and said, I see thou dost know what thou art reading of? And he said, How should I know? For thou hast no one to guide me? And he begged Philip to come up and sit with him.

And the passage of the scripture which he read was this. He was

said to him, Thy money go with thee to destruction, because thou hast thought that the gift of God can be obtained by money. Thou hast neither part nor lot in this matter, for thy heart is not upright before God. Repent therefore of this thy wickedness, and supplicate the Lord, if indeed the thought of thy heart may be forgiven thee; for I see that to be in the gall of bitterness, and heart of unbelief. And Simon answering said, Supplicate ye for me to the Lord, so that nothing may come upon me of the things of which ye have spoken.

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led as a sheep to slaughter, and as a lamb in dumb in presence of him that slays him, thus he opens not his mouth. In his transgression his judgment has been taken away, and who shall declare his transgression? for his life is taken from the earth.

And the answer answering, Philip said, I pray thee, concerning whom does the prophet say this? of himself or of some other? And Philip, opening his mouth and beginning from that scripture, announced the glad tidings of Jesus to him. And as they went along the way they came upon a certain water, and the eunuch says, Behold water; what hinder me being baptized? And he commanded the chariot to stop. And they went down both to the water, both Philip and the eunuch, and he baptized him. But when they came up out of the water (the) Spirit of (the) Lord caught away Philip, and the eunuch was no longer, for he went on his way rejoicing. And Philip was found at Azotus, and passing through he announced the glad tidings to all the cities till he came to Caesarea.

IX. But Saul, still breathing out threatenings and slaughter against the disciples of the Lord, came to the high priest and asked of him letters to Damascus, to the synagogues, so that if he found any who were of the way, both men and women, he might bring (them) bound to Jerusalem. But as he was journeying, it came to pass that he drew near to Damascus; and suddenly there shone round about him a light out of heaven, and falling on the earth he heard a voice saying

in Syriac, it is used for any very brilliant appearance. (See Luke xiv. 35.)

"I E. reads 'thus,' with V H P H N, but I A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

"I E. reads 'thus,' with V H P H N, but I A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

"I E. reads 'thus,' with V H P H N, but I A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

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"I E. reads 'thus,' with V H P H N, but I A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

"I E. reads 'thus,' with V H P H N, but I A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

"I E. reads 'thus,' with V H P H N, but I A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

to him, Saul, Saul, why dost thou persecute me? And he said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.⁸ But rise up and enter into the city, and it shall be told thee what thou must do. But the men who were travelling with him stood speechless, hearing the voice; but beholding no man. And Saul rose up from the earth, and his eyes being opened he saw no man; but leading him by the hand they brought him into Damascus. And he was three days without seeing, and neither ate nor drank. And there was a certain disciple in Damascus by name Ananias. And the Lord said to him in a vision, Ananias. And he said, Behold, here am I, Lord. And the Lord said to him, Rise up and go into the street which is called Straight, and look in the house of Judas son by name Saul; (he is) of Tarsus: for, behold, he is praying, and has seen (in a vision) a man by name Ananias coming in and putting his hand on him, so that he should see. And Ananias answered, Lord, I have heard from many concerning this man how much evil he has done to thy saints at Jerusalem; and how he has authority from the chief priests to bind all who call upon thy name. And the Lord said to him, Go, for this (man) is an elect vessel unto me, to bear my name before both nations and kings and (the) sons of Israel. For I will show to him how much he must suffer for my name.

And Ananias went and entered into the house; and laying his hands upon him he said, Saul, brother, the Lord has sent me, Jesus that appeared to thee in the way in which thou camest, that thou mightest see, and be filled with (the) Holy Spirit. And straightway there fell from his eyes as it were scales, and he saw, and rising up was baptized, and having received food, got strength. And he was with the disciples who were in Damascus certain days. And straightway in the synagogues he preached Jesus; that he is the Son of God. And all who heard were astonished and said, Is not this he who destroyed the Jews who called on this name, and here was come for this purpose, that he might bring them bound to the chief priests? But Saul increased the more in power, and confounded the Jews who dwell in Damascus, proving that this is the Christ. Now after many days were fulfilled, the Jews conspired together to kill him. But their plot became known to Saul. And they watched also day and night, that they might kill him; but the disciples took him by night and let him down through the wall, lowering him in a basket. And having arrived at Jerusalem he ceased to join himself to the disciples, and all were afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord in

the way, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. And he was with them, coming in and going out at Jerusalem, and speaking boldly in the name of the Lord. And he spoke and disputed with the Hellenists; but they sought to kill him. And the brethren knowing it, brought him down to Caesarea and sent him away to Tarsus. The assemblies then throughout the whole of Judaea and Galilee and Samaria had peace, being edified and walking in the fear of the Lord, and were increased through the comfort of the Holy Ghost.¹⁹ Now it came to pass that Peter, passing through all (quarters), descended also to the saints who sojourned at Lydda. And he found there a certain man, Enneas by name, who had been lying for eight years upon a couch, who was paralyzed. And Peter said to him, Enneas, Jesus, the Christ, build thee up, and make thy couch for thyself. And straightway he rose up. And all who inhabited Lydda and the Sarcas saw him, who were in the Lord.²⁰ And in Tarsus there was a certain female disciple, by name Tabitha, which name interpreted means Dorcas. She was full of good works and almsdeeds which she did. And it came to pass in those days that she grew sick and died, and having washed her, they put her in the

upper room. But Lydda being near to Joppa, the disciples having heard that Peter was there, sent two men to him, beseeching him, Thine must not delay coming to us. And Peter rising up went with them, whom, when arrived, they brought up into the upper chamber; and all the widows caused by him weeping and showing him the body-clothes and garments which Dorcas had made while she was with them. But Peter, putting them all out, knelt down prayed. And turning to the body, he said, Tabitha, arise. And she opened her eyes, and, seeing Peter, sat up. And having given her (his) hand, he raised her up, and having called the women and the widows, presented her to them. And it became known throughout the whole of Joppa, and many believed on the Lord. And it came to pass that he remained many days in Joppa with a certain Simon, a tanner.

Now a certain man in Caesarea, by name Cornelius, a centurion of the band called Italian, pious, and fearing God with all his house, (he) gave much alms to the people, and supplicating God continually, saw clearly in a vision about the fourth hour of the day, an angel of God coming unto him, and saying to him, Cornelius. But he, having spread his eyes upon him, and become full of fear, said, What is it, Lord?

⁸ T. R. reads "the Lord said," with H. L. P. V. M. Syr. M. G. (though some have said) A. B. C. An. Lat.

⁹ T. R. reads "Thou art" with the same in high accents (this picks up) and elsewhere and elsewhere he said, Lord, what wilt thou that I do? And the Lord said to him, with Vulg. Syr. Lat. S. 55b, but in the Greek MS., not in An. Syr. Lat. or Vulg.

¹⁰ T. R. reads "But" with Vulg. Lat. An. B. C. D. E. H. I. P. Q. R. S. T. U. V. W. X. Y. Z. An. Syr. Lat. M. G.

¹¹ Or "and."

¹² Some read "rising," with A. B. C. An. Syr. Lat. C. E. H. I. P. Q. R. S. T. U. V. W. X. Y. Z. An. Syr. Lat. M. G.

¹³ Some read "in a vision," with A. B. C. An. Syr. Lat. M. G. (though some have said) A. B. C. An. Lat.

another place in the previous.

¹⁴ Many read "he said," with A. B. C. D. E. An. Lat. (though some have said) A. B. C. D. E. An. Lat.

¹⁵ T. R. reads "he said," with H. L. P. V. M. G. (though some have said) A. B. C. D. E. An. Lat.

¹⁶ T. R. reads "he said," with H. L. P. V. M. G. (though some have said) A. B. C. D. E. An. Lat.

¹⁷ T. R. reads "he said," with H. L. P. V. M. G. (though some have said) A. B. C. D. E. An. Lat.

¹⁸ T. R. reads "he said," with H. L. P. V. M. G. (though some have said) A. B. C. D. E. An. Lat.

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²⁰ T. R. reads "he said," with H. L. P. V. M. G. (though some have said) A. B. C. D. E. An. Lat.

²¹ Or "he."

¹⁹ T. R. reads "he said," with H. L. P. V. M. G. (though some have said) A. B. C. D. E. An. Lat.

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And he said to him, Thy prayers and thine alms have gone up for a memorial before God. And now send men to Joppa and fetch Simon, who is surnamed Peter. He lodges with a certain Simon, a tanner, whose house is by the sea? And when the angel who was speaking to him had departed, having called two of his household and a pious soldier of them who were constantly with him, and related all things to them, he sent them to Joppa. And on the morrow, as these were journeying and drawing near to the city, Peter went up on the house to pray, about the sixth hour. And he became hungry and desired to eat. But as they were making ready an evening meal upon him, and he beholds the heaven opened, and a certain vessel descending, as a great sheet, bound by the four corners (and) let down to the earth, as which were all the quadrupeds and creeping things of the earth, and the birds of the heaven. And there was a voice to him, Rise, Peter, slay and eat. And Peter said, In no wise, Lord; for I have never eaten any thing common or unclean. And there was a voice again the second time to him, What God has cleansed, do not thou make common. And this took place thrice, and the vessel was immediately taken up into heaven. And as Peter doubted in himself what the vision which he had seen might mean, behold also the men who were sent by Cornelius,

having sought out the house of Simon, stood at the gate, and having called some one, they inquired if Simon who was surnamed Peter was lodged there. But as Peter questioned parading¹ over the vision, the spirit said to him, Behold, three men seek thee; but rise up, go down, and go with them, nothing doubting. Unto I have sent them. And Peter going down to the men said, Behold, I am he whom ye seek; what is the cause for which ye came? And they said, Cornelius, a centurion, a righteous man, and fearing God, and being witness to by the whole nation of the Jews, has been divinely instructed by a holy angel to send for thee to his house, and hear words from him. Having therefore invited them in, he lodged them. And on the morrow, rising up he went away with them, and certain of the brethren from Joppa went with him. And on the morrow they came to Caesarea. But Cornelius was looking for them, having called together his kinsmen and [his] intimate friends. And when Peter was now coming in, Cornelius met him, and falling down did him homage. But Peter made him rise, saying, Rise up; I myself also am a man. And he went in, talking with him, and found many gathered together. And he said to them, Ye know how it is unlawful for a Jew to be joined or come to touch of a strange man, and to me God has shown to call for man common or unclean.

Wherefore also, having been sent for, I came without saying anything against it. I inquire therefore for what reason ye have sent for me. And Cornelius said, Four days ago I had been fasting, and this hour, and the night [I was] praying in my house, and lo, a man stood before me in bright clothing, and said, Cornelius, thy prayer has been heard, and thy alms have come in remembrance before God. Send therefore to Joppa and fetch Simon, who is surnamed Peter; he lodges in the house of Simon, a tanner, by the sea [who when he is come will speak to thee]. Immediately therefore I sent to them, and them I had well done to coming. Now therefore we are all present before God to hear all things that are commanded thee of God. And Peter opening his mouth said, Of a truth I perceive that God is no respecter of persons, but in every nation he that fears him and works righteousness is acceptable to him. The word which he sent to the sons of Israel, preaching peace by Jesus Christ (he is Lord of all things) ye know; the testimony which has spread through the whole of Judaea, beginning from Galilee after the baptism which John preached—Jesus who (was) of Nazareth; how God anointed him with [the] Holy Spirit and with power; who went through [all quarters] doing good, and healing all that were under the power of the devil, because God was with him. We also (are) witnesses of all things which he did both in the country of the Jews and in Jerusalem; whose they also slew, having fastened him on a tree;

This (man) God raised up the third day and gave him to be openly seen, not of all the people, but of witnesses who were chosen before of God, as we have eaten and drank with him after he arose from among [the] dead. And he recommended us to preach to the people, and to testify that he is who was determinately appointed of God [to be] judge of living and dead. To him all the prophets bear witness that every one that believes on him will receive through his name remission of sins. While Peter was yet speaking these words the Holy Spirit fell upon all those who were hearing the word. And the faithful of the circumcision were astonished, as many as came with Peter, that upon the utterance also the gift of the Holy Spirit was poured out; for they heard them speaking with tongues and magnifying God. Then Peter answered, Can any one forbid water that these should not be baptized, who have received the Holy Spirit as we also [did]? And he recommended them to be baptized in the name of the Lord. Then they begged him to stay some days.

XI. And the apostles and the brethren who were in Judaea heard that the nations also had received the word of God; and when Peter was up to Jerusalem, those of the circumcision contended with him, saying, Thou wast not in the men unclean and had food eaten with them. But Peter began and said forth (the justification) to them in order saying, I was in the city of Joppa praying, and in an ecstasy I saw a vision, a certain vessel descending like a great sheet,

¹ T. B. adds 'he shall tell thee what thou hast seen, when thou art an eyewitness.'

² T. B. adds 'in Caesarea,' with E. L. P. 11. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

³ T. B. reads 'I saw a vision, a certain vessel descending like a great sheet, bound by the four corners, and let down to the earth, as which were all the quadrupeds and creeping things of the earth, and the birds of the heaven.'

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let down by four corners¹ out of heaven, and it came even to me: on which having fixed mine eyes, I considered, and saw the quadrupeds of the earth, and the wild beasts, and the creeping things, and the fowls of the heaven. And I heard also² a voice saying to me, Rise up, Peter, slay and eat. And I said, Is no wise, Lord, for common or unclean has never entered into my mouth. And a voice answered³ the second time out of heaven, What God has cleansed, do not thou make common. And this took place thrice, and again all was drawn up into heaven; and lo, immediately three men were at the house in which I was, sent to me from Caesarea. And the Spirit said to me to go with them, nothing doubting. And there went with me three as brethren also, and we entered into the house of the man, and he related to us how he had seen the angel in his house, standing and saying [to him⁴], Stand [arise]⁵ to Joppa and fetch Sossus, who is surnamed Peter, who shall speak words to thee whereby thou shalt be saved, thou and all thy house. And as I began to speak, the Holy Spirit fell upon them even as upon us also at the beginning. And I remembered the word of the Lord, how he said, John baptized with water, but ye shall be baptized with [the] Holy Spirit. If then God has given them

the same gift as also to us when we had believed⁶ on the Lord Jesus Christ, who refused was I to be able to forbid God? And when they heard these things they held their peace, and glorified God, saying, Then indeed God has to the nations also granted repentance to life.

¹⁰ They then who had been scattered abroad through the tribulation that took place on the occasion of Stephen, passed through [the country] to Phoenicia and Cyprus and Antioch, speaking the word to us one and him to Jews alone. But there were certain of them, Cypriote and Cyprianus, who entering into Antioch spoke to the Greeks⁷ also, announcing the glad tidings of the Lord Jesus. And [the] Lord's hand was with them, and a great number believed and turned to the Lord. And the report announcing them reached the ears of the assembly which was in Jerusalem, and they sent out Barnabas to go through⁸ as far as Antioch: who, having arrived and seeing the grace of God,⁹ rejoiced, and exhorted all with purpose of heart to abide with the Lord: for he was a good man and full of [the] Holy Spirit and of faith; and a large crowd [of people] were added to the Lord. And he¹⁰ went away to Tarsus to seek out Saul. And having found [him¹¹], he brought him to Antioch. And so it was with them¹² that for a whole year they were gathered together¹³ in the as-

sembly and taught a large crowd: and the disciples were first called Christians in Antioch.

¹⁴ Now in those days prophets went down from Jerusalem to Antioch: and one from among them, by name Asaph, rose up and agreed by the Spirit that there was going to be a great famine over all the inhabited earth, which also came to pass under Claudius.¹⁵ And they determined, according as any one of the disciples was well off, each of them to send to the brethren who dwell in Judaea, to minister¹⁶ [to them]; which also they did, sending it to the elders by the hand of Barnabas and Saul.

XII. At that time Herod the king laid his hands on some of those of the assembly to do many hurt, and slew James, the brother of John, with the sword. And seeing that it was pleasing to the Jews, he went on to take Pheroras: (and they were that day of unbelieved heart): whom having seized he put in prison, having delivered him to four quadranglers of soldiers to keep, purposing after the passover to bring him out to the people. Peter therefore was kept in the prison; but unceasing prayer was made by the assembly to God concerning him. And when Herod was going to bring him forth that night Peter was sleeping between two soldiers, bound with two chains, and guards before the door kept the prison. And lo, an angel of [the] Lord came there, and a light shone in the prison: and having smitten the side of Peter, he rolled him up, saying, Rise up quickly. And he arose, fell off his hands. And the angel said to him, Gird thyself, and lead on thy sandals. And he did so, and he eye to him, Cast thine upper garment

about thee and follow me. And going forth he followed [him¹⁷] and did not know¹⁸ that what was happening by means of the angel was real, but supposed he saw a vision. And having passed through a first and second guard, they came by the iron gate which leads into the city, which opened to them of itself; and going forth they went down one street and immediately the angel left him, and Peter, being come to himself, said, Now I know certainly [that the] Lord has sent forth his angel and has taken me out of the hand of Herod and all the expectation of the people of the Jews. And having become clearly conscious [in himself], he came to the house of Mary, the mother of John who was surnamed Mark, where were many gathered together and praying. And when he had knocked¹⁹ at the door of the entry, a maid came to listen, by name Rhoda, and having recognized the voice of Peter, through joy did not open the entry, but running in, reported that Peter was standing before the entry. And they said to him, Thou art mad. But he maintained that it was so. And they said, It is his angel. But Peter continued knocking; and having opened, they saw him and were astonished. And having made a sign to them with his hand to be silent, he related [to them²⁰] how the Lord had brought him out of prison; and he said, He sent three things to James and to the brethren. And he went out and went to another place. And when it was day there was no small disturbance among the soldiers, what man was taken of Peter. And Herod having sought him and not found him, having examined the

¹ Or, at four corners, of ropes.

² T. R. reads, 'also,' with D L P, & A B E F G.

³ A. B. reads, 'also,' with D L P, & A B E F G.

⁴ T. R. reads, 'also,' with D L P, & A B E F G.

⁵ T. R. reads, 'also,' with D L P, & A B E F G.

⁶ T. R. reads, 'also,' with D L P, & A B E F G.

⁷ T. R. reads, 'also,' with D L P, & A B E F G.

⁸ T. R. reads, 'also,' with D L P, & A B E F G.

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¹³ T. R. reads, 'also,' with D L P, & A B E F G.

¹⁴ T. R. reads, 'also,' with D L P, & A B E F G.

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¹⁶ T. R. reads, 'also,' with D L P, & A B E F G.

¹⁷ T. R. reads, 'also,' with D L P, & A B E F G.

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¹¹ T. R. reads, 'also,' with D L P, & A B E F G.

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¹⁴ T. R. reads, 'also,' with D L P, & A B E F G.

¹⁵ T. R. reads, 'also,' with D L P, & A B E F G.

¹⁶ T. R. reads, 'also,' with D L P, & A B E F G.

¹⁷ T. R. reads, 'also,' with D L P, & A B E F G.

¹⁸ T. R. reads, 'also,' with D L P, & A B E F G.

¹⁹ T. R. reads, 'also,' with D L P, & A B E F G.

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¹ T. R. reads, 'also,' with D L P, & A B E F G.

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⁶ T. R. reads, 'also,' with D L P, & A B E F G.

⁷ T. R. reads, 'also,' with D L P, & A B E F G.

⁸ T. R. reads, 'also,' with D L P, & A B E F G.

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¹³ T. R. reads, 'also,' with D L P, & A B E F G.

¹⁴ T. R. reads, 'also,' with D L P, & A B E F G.

¹⁵ T. R. reads, 'also,' with D L P, & A B E F G.

¹⁶ T. R. reads, 'also,' with D L P, & A B E F G.

¹⁰ nations. And they stayed¹ no little time with the disciples.

XV. And certain persons, having come down from Judaea, taught the brethren, If ye shall not have been² circumcised according to the customs³ of Moses, ye cannot be saved. A commotion therefore having taken place, and no small discussion on the part of Paul and Barnabas against them, they arranged that Paul and Barnabas, and certain others from amongst them, should go up to Jerusalem to the apostles and elders about this question. They therefore, having been set on their way by the assembly, passed through Phoenicia and Samaria, relating the conversion of [those of] the nations. And they caused great joy to all the brethren. And being arrived at Jerusalem, they were received⁴ by the assembly, and the apostles, and the elders, and related all that God had wrought with them. And some of those who were of the sect of the Pharisees, who believed, rose up from among [them], saying that they must circumcise them and enjoin them to keep the law of⁵ Moses. And the apostles and the elders were gathered together to see⁶ about this matter. And much discussion having taken place, Peter, standing up, said to them, Brethren,⁷ ye know that from the earliest⁸ days God amongst you⁹ chose that the

nations by my mouth should hear the word of the glad tidings and believe. And the hither-knowing God bore them witness, giving [them]¹⁰ the Holy Spirit as to us also, and put no difference between us¹¹ and them, having purified their hearts by faith. Now therefore why tempt ye God, by putting¹² a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear? But we believe that we shall be saved by the grace of the Lord Jesus,¹³ in the same manner as they also. And all the multitude kept silence and listened to Barnabas and Paul relating all the signs and wonders which God had wrought among the nations by them. And after they had held their peace, James answered, saying, Brethren,¹⁴ listen to me: Simon has related how God first visited to take out of [the] nations a people for his name. And with this agree the words of the prophets; as it is written: After these things I will return, and will rebuild the tabernacle of David which is fallen, and will rebuild its ruins, and will set it up, so that the residue of man may seek out the Lord, and all the nations on whom my name is invoked, with [the] Lord who does these things known from eternity.¹⁵ Wherefore I judge, not to trouble those who from the traditions turn to

God; but to write to them to abstain from pollutions of idols, and from fornication, and from what is strangled, and from blood.¹⁶ For Moses, from generations of old, has in every city those who preach him, being read in the synagogues every sabbath.¹⁷ Then it seemed good to the apostles and to the elders, with the whole assembly, to send chosen men from among them with Paul and Barnabas to Antioch, Judas called¹⁸ Barsabbas and Silas, leading with them among the brethren, having by their hand written [this]: The apostles, and the elder[s], and the brethren,¹⁹ to the brethren who are from among [the] nations at Antioch, and [in] Syria and Cilicia, greeting: Inasmuch as we have heard that some who went out from amongst us have troubled you by words, upsetting your souls, [saying that ye must be circumcised and keep the law]; to whom we gave no commendment:²⁰ it seemed good to us, having arrived at a common judgment,²¹ to send chosen men to you with our beloved Barnabas and Paul, men who have given up their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who themselves also will tell you by word [of mouth] the same things. For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these²² necessary things: to abstain from things sacrificed to idols, and from blood, and from

what is strangled, and from fornication; keeping yourselves from which ye will do well. Farewell.²³ They therefore, being let go, came²⁴ to Antioch, and having gathered the multitude delivered to [them] the epistle. And having read it, they rejoiced at the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with much discourse, and strengthened them. And having passed some time [there], they were let go in peace from the brethren to those who sent them.²⁵ And Paul and Barnabas stayed in Antioch, teaching and announcing the glad tidings, with many others also, of the word of the Lord.

But after certain days Paul said to Barnabas, Let us return now²⁶ and visit the²⁷ brethren in every city where we have announced the word of the Lord, [and see] how they are getting on. And Barnabas proposed to take with [them] John also,²⁸ called Mark; but Paul thought it not well to take with them him who had abandoned them, [going back] from Pamphylia, and had not gone with them to the work. There arose therefore²⁹ very warm feeling, so that they separated from one another; and Barnabas taking Mark called away to Cyprus; but Paul having chosen Silas went forth, commended by the brethren to the grace of God.³⁰ And he passed through Syria and Cilicia, confirming the churches.

¹ T. E. adds 'there' with E H L P R Syr. Symp. A B C D I J K L M N O P Q R S T U V W X Y Z.

² T. E. reads 'if ye are not,' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

³ T. E. reads 'customs' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

⁴ T. E. reads 'received' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

⁵ T. E. reads 'law' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

⁶ T. E. reads 'see' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

⁷ T. E. reads 'brethren' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

⁸ T. E. reads 'from the earliest' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

⁹ T. E. reads 'amongst you' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

¹⁰ T. E. reads 'giving' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

¹¹ T. E. reads 'as to us also' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

¹² T. E. reads 'putting' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

¹³ T. E. reads 'in the same manner' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

¹⁴ T. E. reads 'brethren' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

¹⁵ T. E. reads 'known from eternity' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

¹⁶ T. E. reads 'these' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

¹⁷ T. E. reads 'being read' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

¹⁸ T. E. reads 'called' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

¹⁹ T. E. reads 'the brethren' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

²⁰ T. E. reads 'no commendment' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

²¹ T. E. reads 'common judgment' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

²² T. E. reads 'these' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

²³ T. E. reads 'farewell' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

²⁴ T. E. reads 'came' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

²⁵ T. E. reads 'sent them' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

²⁶ T. E. reads 'return now' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

²⁷ T. E. reads 'visit the brethren' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

²⁸ T. E. reads 'take with them' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

²⁹ T. E. reads 'arose' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

³⁰ T. E. reads 'commended' with E H L P R. Text A B C D I J K L M N O P Q R S T U V W X Y Z.

XVI. And he came to Thess. and Lycaonia; and behold, a certain disciple was there, by name Theophilus, one of the Jews believing women, but [the] father a Greek, who had a [good] testimony of the women in Lycaonia and Iconium. Him would Paul have go forth with him, and took [him and] circumcised him on account of the Jews who were in those places, for they all knew his father that he was a Greek. And as they passed through the country instructed them to observe the doctrine determined on by the apostles and others who were in Jerusalem. The assemblies therefore were increased in the faith, and increased in number every day.

And having passed through Phrygia and the Galatian country, having been forbidden by the Holy Spirit to speak the word in Asia, having come down to Mysia, they attempted to go to Bithynia, and the Spirit of Jesus did not allow them; and having passed by Mysia they descended to Troas. And a vision appeared to Paul in the night: Troas was a coastal Macedonian man, standing and beseeching him, and saying, Pass over into Macedonia, and saying, I will come and join thee. And when he had seen the vision, immediately he sought to go forth to Macedonia, reasoning that the Lord had called us to assistance to them through his help.

Having called therefore away from Troas, we went in a straight course to Samothrace, and on the morrow to Neapolis, and thence to Philippi.

* E. C. 1211. "Lycaonia," with E. C. 1211 and others. A. A. C. D. E. W. 1211. "Lycaonia."

* On "disciple" in this passage, see note. * E. C. 1211. "Grecian," with E. C. 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263, 1264, 1265, 1266, 1267, 1268, 1269, 1270, 1271, 1272, 1273, 1274, 1275, 1276, 1277, 1278, 1279, 1280, 1281, 1282, 1283, 1284, 1285, 1286, 1287, 1288, 1289, 1290, 1291, 1292, 1293, 1294, 1295, 1296, 1297, 1298, 1299, 1300, 1301, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1309, 1310, 1311, 1312, 1313, 1314, 1315, 1316, 1317, 1318, 1319, 1320, 1321, 1322, 1323, 1324, 1325, 1326, 1327, 1328, 1329, 1330, 1331, 1332, 1333, 1334, 1335, 1336, 1337, 1338, 1339, 1340, 1341, 1342, 1343, 1344, 1345, 1346, 1347, 1348, 1349, 1350, 1351, 1352, 1353, 1354, 1355, 1356, 1357, 1358, 1359, 1360, 1361, 1362, 1363, 1364, 1365, 1366, 1367, 1368, 1369, 1370, 1371, 1372, 1373, 1374, 1375, 1376, 1377, 1378, 1379, 1380, 1381, 1382, 1383, 1384, 1385, 1386, 1387, 1388, 1389, 1390, 1391, 1392, 1393, 1394, 1395, 1396, 1397, 1398, 1399, 1400, 1401, 1402, 1403, 1404, 1405, 1406, 1407, 1408, 1409, 1410, 1411, 1412, 1413, 1414, 1415, 1416, 1417, 1418, 1419, 1420, 1421, 1422, 1423, 1424, 1425, 1426, 1427, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436, 1437, 1438, 1439, 1440, 1441, 1442, 1443, 1444, 1445, 1446, 1447, 1448, 1449, 1450, 1451, 1452, 1453, 1454, 1455, 1456, 1457, 1458, 1459, 1460, 1461, 1462, 1463, 1464, 1465, 1466, 1467, 1468, 1469, 1470, 1471, 1472, 1473, 1474, 1475, 1476, 1477, 1478, 1479, 1480, 1481, 1482, 1483, 1484, 1485, 1486, 1487, 1488, 1489, 1490, 1491, 1492, 1493, 1494, 1495, 1496, 1497, 1498, 1499, 1500, 1501, 1502, 1503, 1504, 1505, 1506, 1507, 1508, 1509, 1510, 1511, 1512, 1513, 1514, 1515, 1516, 1517, 1518, 1519, 1520, 1521, 1522, 1523, 1524, 1525, 1526, 1527, 1528, 1529, 1530, 1531, 1532, 1533, 1534, 1535, 1536, 1537, 1538, 1539, 1540, 1541, 1542, 1543, 1544, 1545, 1546, 1547, 1548, 1549, 1550, 1551, 1552, 1553, 1554, 1555, 1556, 1557, 1558, 1559, 1560, 1561, 1562, 1563, 1564, 1565, 1566, 1567, 1568, 1569, 1570, 1571, 1572, 1573, 1574, 1575, 1576, 1577, 1578, 1579, 1580, 1581, 1582, 1583, 1584, 1585, 1586, 1587, 1588, 1589, 1590, 1591, 1592, 1593, 1594, 1595, 1596, 1597, 1598, 1599, 1600, 1601, 1602, 1603, 1604, 1605, 1606, 1607, 1608, 1609, 1610, 1611, 1612, 1613, 1614, 1615, 1616, 1617, 1618, 1619, 1620, 1621, 1622, 1623, 1624, 1625, 1626, 1627, 1628, 1629, 1630, 1631, 1632, 1633, 1634, 1635, 1636, 1637, 1638, 1639, 1640, 1641, 1642, 1643, 1644, 1645, 1646, 1647, 1648, 1649, 1650, 1651, 1652, 1653, 1654, 1655, 1656, 1657, 1658, 1659, 1660, 1661, 1662, 1663, 1664, 1665, 1666, 1667, 1668, 1669, 1670, 1671, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1680, 1681, 1682, 1683, 1684, 1685, 1686, 1687, 1688, 1689, 1690, 1691, 1692, 1693, 1694, 1695, 1696, 1697, 1698, 1699, 1700, 1701, 1702, 1703, 1704, 1705, 1706, 1707, 1708, 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17 themselves out. And Galat brought
 himself about some of these things.
 18 And Paul, leaving you saying (three-
 19 day days, each house of the brethren,
 and called them to Syria, and with
 him Priscilla and Aquila, having
 shorn his head in Cenchreae. For he
 20 had a fever, and he arrived at Ephesus,
 and left them there. But entering
 himself into the synagogue he
 21 reasoned with the Jews. And when
 they asked him that he would re-
 main for a longer time (with them)
 22 he did not consent, but bade them
 farewell, saying, I must by all
 means have the evening feast at
 Jerusalem: "I will remain to you
 23 again, if God will, and he sailed
 away from Ephesus. And finding
 at Caesarea, and having gone up and
 arrived at Jerusalem, he went down
 24 to Antioch. And having stayed
 (there) some time, he went forth,
 passing in order through the country
 of Galatia and Phrygia, establishing
 all the disciples.
 25 But a certain Jew, Apollos by
 name, an Alexandrian by race, an
 eloquent man, who was mighty in
 the scriptures, arrived at Ephesus.
 26 He was instructed in the way of the
 Lord, and being fervent in his spirit,
 he spoke and taught exactly the
 things concerning Jesus," knowing
 27 only the baptism of John. And he
 began to speak boldly in the syna-
 gogue. And Aquila and Priscilla,
 having heard him, took him to their
 28 house and unfolded to him the way of God
 more exactly. And when he was
 proved to have helped the brethren,
 wrote to the disciples among them
 to receive him, who, being come

contributed much to those who believed through grace.¹ For he was great, first, amongst the Jews publicly, showing by his signature that Jesus was the Christ.

XII. And it came to pass, while
 Andrew was in Corinth, Paul, hav-
 ing passed through the upper Re-
 gion, came to Ephesus, and finding
 certain disciples, he said to them,
 Did ye receive (the) Holy Spirit
 when ye had believed? And they
 said,* to him, We did not even
 hear of (the) Holy Spirit was (sent).
 * And he said to what then were ye
 baptized? And they said, To the
 baptism of John. And Paul said,
 John indeed baptized (with) the
 baptism of repentance, saying to the
 people that they should believe in
 him that was coming after him.
 * And he, on* Jesus. And when they
 heard that, they were baptized to
 the name of the Lord Jesus. And
 Paul having laid (his) hands
 on them, the Holy Spirit came upon
 them, and they spoke with songs,
 and psalms, and And all the time
 * many other men. And entering
 into the synagogue, he spoke boldly
 during those months, reasoning
 and persuading (the things*) concerning
 * the kingdom of God. But when
 some were hardened and disobedient,
 speaking evil of the way before the
 multitude, he left them and separated
 the church, reasoning daily in the
 school of* Tyrannus. And when
 * many he was going to visit all that
 ministered him (and the word of the
 Lord), he left Jews and Greeks. And
 God wrought no ordinary miracles
 in the hands of Paul, as they were

captured by spirit were brought into his body" (and you) upon the earth, and the demons left them, and the wicked spirits went out." And remain of the Jewish converts they, who went slaves, took to hand to call upon those who had wicked spirits the name of our Lord Jesus, saying: I adjure! you by Jesus, whom Paul preached. And there were certain (many) seven sons of Sacerdotes Jewish, high priests, who were doing this. But the wicked spirit answering said to them: Jews I have, and Paul I am acquainted with; but ye, who are ye? And the ruler in whom the wicked spirit was hoped upon them, and having answered both, prevailed against them, so that they had one of their knees naked and wounded. And this became known to all, both Jews and Greeks, who inhabited Ephesus, and for fell upon all of them, and the name of the Lord Jesus was magnified. And many of those that believed came confessing and denouncing their deeds. And many of them that practiced sorcery were brought to their knees, and charred and burnt their books, and they restored up the price of them, and found it fifty thousand pieces of silver. Thus with signs the word of the Lord increased and prevailed.

And when these things were fulfilled, Paul purposed in his spirit to go to Jerusalem, passing through Macedonia and Achaia, saying: After I have been there, I will go into Rome also. And having sent into Macedonia two of those remaining to him, Timotheus and Erastus, he remained himself awhile in Asia.

¹⁰ And there took place at that time an
 small disturbance about the way.
¹¹ For a certain [man] by name Demetrius,
 a silver dealer, making silver
 temples of Artemis, [brought in much]
¹² gain to the citizens; whom he had
 brought together, and made
 wrought in such things, he said,
 Men, ye know that our well-being
 comes from this work, and ye are
 and fear that the Paul has per-
 suaded and turned away a great
 crowd, not only of Ephesus, but
 almost of all Asia, saying that they
 are no gods which we make with
 hands. Now evidently there is danger
¹³ for us that our business come into
 disrepute, but also that the temple of
 the great goddess Artemis be counted
 for nothing, and that her statues
 should be destroyed, when the whole
¹⁴ of Asia and the world revere. And
 having found [this], and being filled
 with rage, they cried out, saying:
 Great [is] Artemis of the Ephesians.
¹⁵ And the [whole] city was filled
 with confusion, and they rushed
 with one accord to the theatre, har-
 ving war and carried off with them
 Gaius and Archareus, Macedonians,
¹⁶ fellow travellers of Paul. But Paul
 standing to go in to the people, the
¹⁷ Macedonians suffered him not; and some
 of the Asiatics also, who were his
 friends, went to him, and urged him
 not to leave himself into the theatre.
¹⁸ Different persons therefore cried out
 some different things; for the multi-
 tude was tumultuous, and the more
 did not know our what some thing
¹⁹ had come together. But from among
 the crowd they put forward Alex-
 ander, the Thessalonian, and
 Alexander, beginning with he

[illegible]

* *Alouatta palliata*, "howler," wgt. 10.2, P 13, tail 11.2
 0.20 (100% of body mass)
 * *Alouatta palliata*, "howler," wgt. 10.2, P 13, tail 11.2
 0.20 (100% of body mass)
 * *Alouatta palliata*, "howler," wgt. 10.2, P 13, tail 11.2
 0.20 (100% of body mass)
 * *Alouatta palliata*, "howler," wgt. 10.2, P 13, tail 11.2
 0.20 (100% of body mass)

¹² And when it was day, the Jews—
having banded together, put them-
selves under a vow, saying that
they would neither eat nor drink till
they should kill Paul. And they were
more than forty who had joined to-
gether in this oath; and they went
to the chief priests and elders, and
said, We have cursed ourselves with
a curse to eat nothing until we kill
Paul. Now therefore do ye with the
council make a representation to the
chamberlain so that he may bring him
down to you, as about to deliberate
more precisely what concerns him,
and we, before he drives him, are
ready to kill him. But Paul valiantly
said, having looked at the Jews: I
wait, mine and I entered into the for-
tress and reported [it] to Paul. And
Paul, having called one of the cen-
turions, said, Take this youth to the
chamberlain, so he has something to
report to him. He therefore, having
taken him with [him], led him to
the chamberlain, and says, The presen-
ter Paul called out to [them] and asked
me to lead this youth to thee, who
has something to say to thee. And
the chamberlain having taken him by
the hand, and having gone apart in
private, inquired, What is it that
thou hast to report to me? And he
said, The Jews have agreed together
to make a request to thee, that thou
mayest bring Paul down tomorrow
into the council, as about bringing
something more precise concerning
him. Do not then let me be proceeded
by them, for there he is now for him
of them more than forty men, who
have put themselves under a curse
together to eat nor drink till they kill
him; and now they are ready wait-
ing the promise from thee. The

chamberlain then dismissed the youth,
commanding [him], that to no one
that thou hast represented these
things to me. And having called to
[him] (himself) two of the centurions, he
said, Prepare two hundred soldiers
that they may go so far as Caesarea,
and seventy horsemen, and two
hundred light-armed footmen, for
the third hour of the night. And
[he ordered them] to provide horses,
that they might see Paul as there
and carry [him] safe through to
Pella the governor, having written
a letter, directed in this form:
Claudius Iulius to the most ex-
cellent governor Pella, greeting.
This man, having been taken by
the Jews, and being about to be
killed by them, I came up with the
century and took [him] out of their
hands, because I knew that he was a
Roman. Also desiring to know the
charge on which they accused him,
I brought him down to their council;
when I found to be accused of
questions of their law, but to have
no charge laid against him [making
that] variety of death or of bonds.
[And] having received information of
a plot about to be put in execution
against the man [by the Jews], I
have immediately sent him to thee,
commanding also his accusers to say
before thee the things that are
against him. Farewell. The ad-
dress therefore, according to what was
ordered before, took Paul and brought
him by night to Antipatris, and on
the morrow, having left the centu-
rion to go with him, returned to the
fortress. And those, having entered
into Caesarea, and given to the
governor the previous present Paul also
to him. And having read [it], and

asked of what exactly his writ, and
learned that he was of Cilicia, as
said, I will hear him fully when
these accusers also are arrived. And
he commanded him to be kept in
Herod's praetorium.
XIV. And after five days came down
the high priest Ananias, with the
elders, and a captain called
Terentius, and had conversations
against Paul before the governor.
And he having been asked Terentius
before to accuse, saying, Having we
enjoy great peace through him, and
that excellent modities are collected
for this nation by thy household,
we require [it] against and every-
where most abundant Pella, with
all thankfulness. But that I may
not be without trouble on the brow I
beseech thee to hear us briefly in
thy kindness. For Paul, this
man a Jew, and moving nation
among all the Jews throughout the
world, and a teacher of the sect of the
Nazarenes; who also attempted to
persecute the temple; where we also
had several, and would have judged
deserving to die by law. But because
the chamberlain, coming up, took [him]
away with great haste out of our
hands, having commanded his ac-
cusers to come to thee; of whom
thou canst thyself, in examining
[him], know the certainty as to all
these things of which we accuse
him. And the Jews also joined in
prosecuting the matter against [Paul],
saying that these things were so.
But Paul, the governor having
asked him to speak, answered,
Knowing that for many years thou
hast been judge to this nation, I

answer thee readily as to the things
which concern myself. At that
present know that there are not
more than twelve days since I went
up to worship at Jerusalem, and
nothing in the temple did they find
me doing contrary to any law, or mak-
ing very tumultuous gathering to-
gether of the crowd, nor in the
synagogue, nor in the city. Neither
now they make good the things of
which they now accuse me. But
this I know to thee that in the way
which they call me, as I carry my
testimony. God, believing all things
which are written throughout the
law, and in the prophets, looking
upon the will of God, which thou com-
mest also receive, that there is
to be a resurrection both of just
and unjust. For this cause I also
aspire [myself] to have in every-
thing a conscience without offence
towards God and men. And after
a space of many years I arrived,
bearing witness to my nation, and
Jews. Whereupon they found
me purified in the temple, with
nothing moved nor tumult. But I
was certain Jews from Asia, who
ought to appear before thee and
accuse, if they have anything against
me; or do these themselves say
what wrong they found in me
when I stood before the council.
[Other] than concerning this one
crime which I read standing amongst
them: I am judged this day by you
according to that resurrection of [the]
dead. And Pella, knowing un-
derstand the things concerning the
city, addressed them, saying, What
I have the chamberlain a came down I

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Alternative they left: Paul having spoken out word, Well spoke the Holy Ghost through Paul, the people to our⁹ fathers, saying, Go to this people, and say: Hearing ye shall hear and not understand, and seeing ye shall see and not perceive.
¹⁰ For the heart of this people has become fat, and they have closed their eyes; but they should see with their eyes, and hear with their ears, and understand with their heart,

and be converted, and I should heal
them. But I know to tell otherwise,
that the salvation of God has been
sent to the nations; they also will
hear it. And in saying and doing,
the Lord went along, saying great
things among themselves. And he
remained two whole days in his
own land, teaching, and preaching
the word of God, and teaching the things
concerning the Father and Son, Christ,
with all freedom and boldness.

* 2. R. says "the solution" with R 44 L 27d and above simply, and R 45 B 34d has *Weg*.
This word is referred to very rarely: 22 L 27

[illegible]

EPISTLE TO THE
 ROMANS.

1) Paul, brotherman of Jesus Christ,
 2) called upon, appeared to God's
 3) elect nation, whom he had before
 4) promised by his prophets in holy
 5) writings,* concerning his Son (son
 6) of David's seed according to flesh,
 7) raised out Son of God in power,
 8) according to [the] spirit* of holiness,
 9) by resurrection of [the] dead; Jesus
 10) Christ our Lord; by whom we have
 11) received grace and apostleship in
 12) behalf of the same, for the sake of
 13) faith among all the nations, among
 14) whom are ye also. (Rom. 1:1-5)

⁹ *James Clavel* : in all thanks to Father, believed in God, called "Saint"; Grace to you and peace from God our Father and (our) Lord Jesus Christ.

¹⁰ First, I thank my God through Jesus Christ for you all, that your love is preeminent in the whole

¹¹ world. For God is my witness, whom I serve in my spirit in the glad tidings of his Son, have unceasingly

¹² I make mention of you, always remembering in my prayers. If any way now or then I may be permitted¹ by the will of God to come to you. For

[illegible][illegible]

I greatly desire to see you, that I may impart to you some spiritual gift to exhort you; that is, no least spiritual comfort among you, each by the faith [where he] is the object. Both your heart and mine. But I do not wish you to be ignorant, brethren, that I often proposed to come to you, and have been hindered until the present time; that I might have some fruit among you, not only as among the believers also. Into a delicate health I pressed and hastened, both to ease and refreshment. Now, as for no deposits the one, am I ready to surrender the glad tidings to you also who have in Me.

17 For I am not ashamed of the glad
18 tidings; for it is God's power to
19 salvation. In us, one that believes
20 both to Jew first and to Greek: to
21 righteousness of God: to universal
22 them, on the principle of faith, to
23 faith according as it is written
24 But the just shall live by faith.
25 For those to reveal a wrath of God
26 from heaven upon all impiety and
27 unrighteousness of men holding the
28 truth to themselves.
29 Witness what is barren of fruit
30 manifest among them, for that he
31 persecuted us to death—yet from
32 that death's condition the living

thoughts of him are perverted, being apprehended by the mind through the things that are made, both his eternal power and divinity,—so as to render them unreasonable.

11. Because, knowing God, they glorified him; not as God neither were thankful; but fell into folly in their thinking; and their heart without understanding was darkened, perverting themselves to no wise they became Gods, and changed the glory of the incorruptible God into the likeness of an image of corruptible men, and of birds and quadrupeds and reptiles. Wherefore God gave them up (also) in the mass of their wants to uncleanness, to dishonour their bodies between themselves, who changed the truth of God into falsehood, and became and served the creature more than him who had created it. who is blessed for ever. Amen. For this reason God gave them up to vile sins; for both their imagines changed the natural use into that contrary to nature; and in like manner the males, following the natural use of the female, were inflamed in their lust towards one another; males with males with the shame, and receiving it themselves the righteousness of their love.

[illegible][illegible]